



The Marian Library Newsletter

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A Thought for Christmas

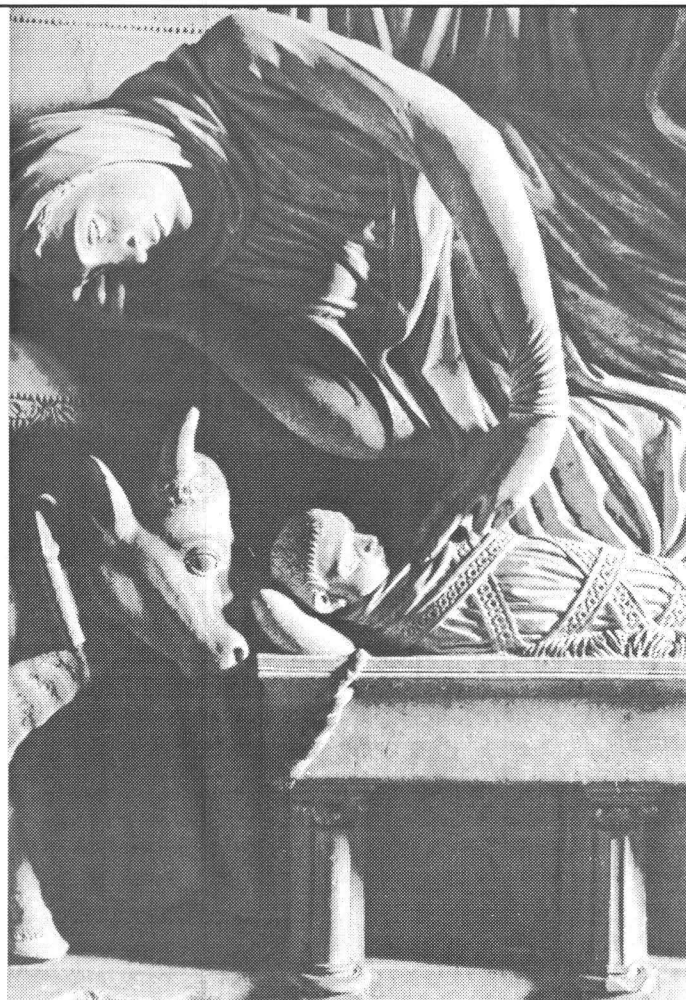
*"And this will be a sign for you:
you will find an infant
wrapped in swaddling clothes
and lying in a manger"*

(Luke 2,12).

St. Luke's Gospel contrasts the splendor of the angels' announcement to the shepherds with the lowliness of Jesus in the manger. On that first Christmas eve, the Gospel relates that the glory of the Lord shone upon the shepherds, and, struck with fear, they heard the multitude of the heavenly hosts singing. An angel then spoke of a *sign* given to them, a way in which they would recognize the Savior. He was "an infant wrapped in swaddling clothes and lying in a manger" (Luke 2,12). Earlier, Luke had spoken of Mary, giving birth to her firstborn son, "wrapping him in swaddling clothes and laying him in a manger" (Luke 2,7).

Since ancient times, biblical commentators have sought out the meaning of the *sign*—the "infant wrapped in swaddling clothes and lying in a manger." In the Old Testament, "the wrapping of the child in swaddling clothes" was a sign of the parents' loving reception of their child (Wisdom 7,4; Job 38,8-9; Ezechiel 16,4). Ancient writers—Cyril of Alexandria, Leo the Great, Ambrose—saw the swaddling clothes as a sign of that the divine nature had now been concealed in the new born. More recently, commentators have seen a relation between the "child wrapped in swaddling clothes and lying in a manger" with the body of Jesus "wrapped in a linen cloth and laid in a rock hewn tomb" (Luke 23, 53).

Luke's Gospel notes that when the shepherds came to the manger at Bethlehem, they found not swaddling clothes, but "Mary and Joseph and the infant lying in a manger." The sign of the swaddling clothes had been replaced by Mary and Joseph. Perhaps, Luke made this change to indicate that the parents of Jesus came to represent all that the swaddling clothes signified. They were the first to receive the newborn child, to provide him with that love unique to parents. They were among the poor of Israel who had awaited the



*Fragment from 13th century altarpiece
(The Netherlands)*

Messiah's coming with hope and expectation. They were first among those who would follow and be present to their son, even to his final destiny on the cross.

Commenting on the Nativity scene, Saint Augustine wrote, "O infinity become manifest, O marvelous humility, wherein is hidden the total divinity." The Virgin Mary was both mother of Jesus and the first to believe in him. "Mary was the first to comprehend that God's word can be concealed in such a tiny reality as a child, and that in serving this reality the fullness or totality of the word of God is attained. Mary intuited the whole in the part, so that in serving the Child Jesus as well as in serving the little group of the first Christians, she served all of humanity. Her heart was capable of opening up to every creature, and this qualified her to be mother of the church, not only of the church that now is, but of that which ought to be and will be — of all humanity."

(Cardinal Martini, *Through Moses to Jesus*)

Fifty Years of the Mariological Society of America, 1949–1999

Fr. Juniper Carol, O.F.M., founded the Mariological Society of America in Washington, D.C., 1949. But the inspiration for the foundation goes back ten years earlier, when four young priests, then studying at Rome, gathered in Fr. Juniper's room in the Antonianum, the Franciscan college, and, as one later remembered, "planned what we could do for the glory of the Virgin Mary." Shortly after that meeting in 1939, World War II began in Europe, and the priests had to return to their own countries. Fr. Gabriel Roschini, O.S.M., remained at Rome and founded the *Marianum*, which is the name both for the pontifical school of theology and for the prestigious journal of Marian theology. Fr. Narciso García Garcés, C.M.F., founded the Spanish Mariological Society (1941) and the journal *Epbemerides Mariologicae* (1951). Fr. Paul Sträter returned to Germany and edited a three-volumed work on the Blessed Virgin. In 1949, Fr. Juniper Carol founded the Mariological Society of America.

The first issue of *Marian Studies* records the events which led to that initial meeting. Father Juniper Carol, O.F.M. called a preparatory meeting on October 11, 1949, feast of the Maternity of the Blessed Virgin Mary, in the library of Holy Name College, Washington, D.C. Those present favored the formation of a society to be devoted to "the furtherance of that section of sacred theology which deals with our Lady." After receiving the approval of the Archbishop of Washington, and drawing up a constitution (still in use today), the first meeting took place on Tuesday, January 3, 1950, in the McMahon Hall Auditorium of the Catholic University of America. "The first official act of the Society, immediately after the approval of the constitution, was to adopt a resolution, that a humble message be submitted to our Holy Father, Pope Pius XII, through his worthy representative in this country, assuring His Holiness of the unconditional loyalty and loving attachment of the members of the Mariological Society of America toward the Vicar of Christ on earth At the end of the session, those present signed the newly adopted constitution and became known as charter members of the Mariological Society of America."

At the invitation of Bishop John J. Wright, the second meeting took place at Worcester, Massachusetts. Bishop Wright's address was entitled, "Mariology in the English-speaking World." This meeting began a long association between the Mariological Society and Bishop Wright, who later became the Cardinal Prefect of the Congregation for the Clergy. In 1969, the Society's Mariological Award was renamed the Cardinal Wright Mariological Award.

A survey of the themes and presidential addresses given at the Society's annual meeting is one way of tracing the Society's history. The first ten years of the Society's meeting were devoted to the study of Our Lady's privileges: Coredemption, Spiritual Maternity, Queenship, Immaculate Conception, Divine Maternity, Virginity, Our Lady's Death, Mary and the Church, the Fundamental Principle of Mariology. At the 1961 meeting, Fr. Walter Burghardt, S.J. cited Fr. René Laurentin's description of the first ten volumes of *Marian Studies* as "clear, objective, flawlessly documented . . . on the whole erudite, solid and balanced." What more should be done? Fr. Burghardt suggested that the Society undertake "research in its proper sense." Rather than repeat what is already available, he said, Mariologists should "plumb the depths of a Marian problem until the divine dream for our redemption lies a little more apparent to us."

If the Society appeared to be searching for a future agenda in the early 1960s, little did it realize that the upcoming Vatican II and the winds of change which accompanied it would provide a full plate of issues to be addressed at meetings of the Society. Already

in 1962, Fr. Burghardt said that "the temper of our times is ecumenical." Since the Catholic vision of Mary is perhaps the greatest challenge in ecumenical dialogue, Fr. Burghardt suggested that "the theological effort from the Catholic side must center on the problem of development."

In the 1960s, the focus of the meetings changed from doctrine to Scripture. There were also conferences on Mary and ecumenism, and, since Scripture scholars were studying Mary's virginity, there were also conferences on that topic. In the early 1960s, no one imagined how deliberations of Vatican II would cause such upheaval in the Church in the United States, especially in areas related to Marian devotion. In 1964, Fr. Edward O'Connor, C.S.C., spoke of the negative effects which "the critical spirit" was having on Marian piety and belief. The advent of the higher criticism in Catholic biblical circles appeared especially directed to the texts related to Mary: the Infancy narratives, and, in the Old Testament, the story of Adam, Eve and the Serpent. "No other sphere of theology so sensitive to the confrontation of the Catholic with the critical spirit, as the Mariological." In 1967, Fr. William Most sounded an even more ominous warning: "We are living in a time when one could hardly name any important dogmatic error that is not taught within the Catholic Church. In 1970, Fr. Alban B. Maguire, O.F.M., noted the diminution of Marian devotion which had occurred since the Council: "The five years since *Lumen gentium* seem like a century and the memory of what took place may become a little blurred. In spite of the assurances of the Fathers, there are many who continue to insist that the Council played down our Lady's role in the Church . . . There can be no doubt that devotion to Mary has diminished since the Council, yet it would be well for us not to assign causes for this until we have weighed the phenomenon more carefully."

In the 1971 presidential address, Msgr. (later Bishop) Austin Vaughan of New York well described the tension between the traditional Mariology and the theology of Vatican II. The council stressed ecumenism, whereas Mariology represented the doctrines which were most unacceptable to non-Catholics. In its liturgical reforms, Vatican II stressed the uniqueness of Christ as our Redeemer and Mediator; Marian devotion seemed to divert attention to Mary and the saints. Vatican II gave special importance to the liturgical prayer (Mass and the Liturgy of the Hours); most Marian devotions seemed non-liturgical (rosary, novenas, processions, shrines). Vatican II urged the involvement of the faithful in the work of sanctifying the world and promoting human development, justice and peace, whereas traditional devotion to Mary—prayer, recollection, and intercession—seemed to lack a social commitment or active involvement.

In 1972, Fr. Charles Neumann, S.M., urged a broadening of focus and a less introspective approach. He cited the eminent Belgian theologian, Msgr. Gerard Philips, who said, "Authentic Mariology runs no risk of fading away; within an enlarged synthesis it will command attention even more forcefully than in the past. A crisis can become beneficial, like a thunderstorm that clears the atmosphere and enables us to breathe a purer air." He concluded with the words of Sir Kenneth Clark (in his *Civilization* television series): "There is no reason to be discouraged . . . Lack of confidence, more than anything else . . . kills a civilization. We can destroy ourselves by cynicism and disillusion just as effectively as by bombs."

At the Silver Jubilee Meeting, 1974, a letter was read from Archbishop Jean Jadot, the apostolic delegate, congratulating the members for their contributions to the Pastoral Letter *Behold Your Mother*. At this meeting, Fr. Neumann once more urged a greater

confidence in the future. "Is part of our trouble not precisely the impression that to Mary and things Marian there too readily clings the image of a past which older persons regret losing, while the younger feel little attraction to something portrayed simply as a past now apparently slipping from grasp? . . . Vigorously defending a grasp of something of the mystery of Mary attained in the past may not always accomplish as much as allowing time for something of that same mystery to dawn on persons who have not had the chance to live in or know the past and who, as do we all, delight more in discovering for themselves than in being taught by others."

After the twenty-fifth anniversary, the format for the meetings included a variety of topics at each meeting. In 1976, Fr. George F. Kirwin, O.M.I., spoke of the challenge which the secular outlook posed for all theologians, but especially for Marian theologians. At the 1977 meeting, Fr. Fred Jelly urged that the Society be more mindful of the role of catechesis and of the hermeneutics of the Marian dogmas. At the 1978 meeting, Fr. Jelly suggested that more attention be given to the ecumenical role of Mary and that the special relation between Mary and the Holy Spirit be studied.

In his two presidential addresses (1981, 1982) Fr. Roger M. Charest, S.M.M., urged that Mariology not become too abstract. What was necessary was the sense of Mary's presence in the Church. "The more one listens to Pope John Paul II in the light of his Marian approach to the mystery of Christ and His Church, the more one is inclined to describe it as a Mariology based on a Marian Presence, a presence of the Mother of God in our midst. Pope John Paul obviously believes that a Mariology which deals only with theories and abstractions has very little appeal for the so-called 'average' person. On the other hand, a Mariology based on a real presence—the presence of a mother in the midst of her children—is a dynamic force with an irresistible appeal." The next year, he urged the members not to let the organization become a debating society. "Let [our studies] be dynamic and life-giving, as dynamic and life-giving as the Mother of God herself. . . . Doctrine and devotion must go hand in hand. Doctrine without devotion is like faith without good works. And devotion without doctrine is like works without faith."

Perhaps the most-sought issue of *Marian Studies* was the 1986 one which was a summary and analysis of the sections of chapter eight of *Lumen gentium*, with an appendix containing the original (1962) schema dealing with the Virgin Mary, the final Latin text showing the original draft and consequent revisions of the text, together with a new English translation.

From 1990 to 1992, the Society made amends for its previous lack of attention to liturgy by devoting three programs to "Mary in the Liturgical Year"—the Advent-Christmas season (1990), the Lent-Easter season (1991), and Ordinary Time (1992). The 1994 program on Mary and religious education presented the results of a survey of the attitudes towards the Virgin Mary from 2,000 high school and college students; also, at that meeting, the results of a survey on the teaching of Marian topics in Catholic seminaries and colleges were given.

The meetings of the 1990s show that the Society was trying to explore the influence of Mary on new topics such as popular devotion, inculturation, the interreligious dialogue, ecumenism, and art. At the 1995 meeting, Fr. Walter T. Brennan, O.S.M., spoke of the need to use the contemporary cultural symbols to express the meaning of the Gospel today as well as the truths concerning the Virgin Mary. At the 1996 meeting on Marian spirituality and the interreligious dialogue, Fr. Brennan spoke of the need for knowing the great religions of the world in order to express Gospel realities and "for enhancing the understanding of symbols in Marian theology."

The 1997 meeting, a response to Pope John Paul II's encyclical *That All May be One*, began with an address from Msgr. John A.

Radano of the Pontifical Council for Promotion of Christian Unity on the ecumenical and Marian dimensions of the preparation for the Great Jubilee 2000. At that meeting, Fr. George Kirwin, O.M.I., reminded the members that "in ecumenical dialogue, our motivation is not to prove that we are correct, not to win the argument, certainly not to prove another wrong. In love, one seeks only the truth—God's truth wrapped in mystery." At the 1998 program on Marian art, Fr. Kirwin compared Mary's confidence that God could bring fruitfulness out of barrenness, to the sense of hope which Christian art should impart: "That sense of hope, however it is portrayed, is the artist's gift to us."

"Magnificat: Remembrance and Praise" was the theme of the 1999 Fiftieth Anniversary meeting. The first day was devoted to a review of the Society's history and the contributions it has offered to the Church. The second day was devoted to the study of Mary's Magnificat. A special guest at the fiftieth anniversary meeting was Fr. Aristide Serra, O.S.M., from Rome's Marianum, who spoke on the origins of the Magnificat as found in the Hebrew Scriptures.

The topics covered in the fifty volumes of *Marian Studies* illustrate the adage "Mariology stands at the crossroads." From an exclusively doctrinal approach at the Society's beginnings, the meetings have explored the relation of Marian devotion and spirituality to Scripture, ecumenism, liturgy, catechesis, ecclesiology, popular devotion, interreligious dialogue, and religious art. For the past fifty years, the Society has been faithful to its founding purpose: to illustrate the gifts of God to the Virgin Mary, and, through her, to all humanity. It has persevered in this work, convinced that the mystery of God's love and beauty present in the Virgin Mary can never be exhausted.

Before Vatican Council II, many national Mariological societies were founded: Belgium (1931), France (1934), Spain (1940), Portugal (1945), Canada (1949), Mexico (1954), Poland and Colombia (1959). Only the French, Spanish, and American societies continue to meet regularly and publish their proceedings. Fortunately, in recent years, new Mariological societies have begun in Italy, Poland, and Germany. Since 1979, the Mariological Society of America has been based at the Marian Library of the University of Dayton.

The Mariological Society will hold its 51st annual meeting, in Belleville, IL, at the Shrine of Our Lady of the Snows, May 24–26, 2000. The theme of the meeting "With the Mother of the Lord on Pilgrimage to the New Millennium." Topics for the meeting will include Marian shrines, pilgrimage, Marian devotion in the next millennium. Those wishing to present a paper at the meeting (for publication in *Marian Studies*) should submit a precis by January 15, 2000, to the MSA Secretariat (at the Marian Library).



Gauging Marian Devotion

One way to assess the waxing and waning of Marian interests over the last thirty years is the number and quality of publications. Popular works on the Virgin Mary have steadily increased since the mid 1980s. Academic periodicals are also publishing articles devoted to some topics related to Marian devotion.

In 1999, theological journals, which rarely had articles dealing with Marian devotion, devoted entire issues to the topic. Two French theological periodicals, apparently encouraged by the ecumenical document on Mary from the *Group de Dombes* (see *The Marian Library Newsletter*, #37), have devoted entire issues to Mary. *Christus* presented an issue (no. 183), "Mary, the One Who Believed." *Croire Aujourd'hui* devoted an issue (no. 61) to the question of faith and Mary. *Theology Today*, a predominantly Protestant journal, from Princeton Theological Seminary, devoted its October, 1999, issue (six articles and poems) to Mary, with a preface entitled "The Church's First Theologian."

Below are excerpts from the editor's preface in *Christus* and *Theology Today*.

Christus

The Return of the Virgin Mary

After a long absence, Mary has come back. The reduced profile of Mary in recent years may have been necessary to allow an examination of some of the past controversies: ecumenical misunderstandings, exaggerated claims, the place of women in society and the church, questions about sexuality. But now, the ecumenical agreement, which began at Vatican II, has enabled us to join others, together proclaiming Mary blessed.

The rediscovery of the place of Mary in the mystery of Christ and the Church enlightens the Great Jubilee 2000. Our faith tells us that she is the door to the new millennium. Through her we have received salvation. She is also the door of hope, as we leave behind a century of violent wars and delusions. Within the Church, it is the Mary's example which allows us to break through impossible impasses.

In the face of doubt and resistance, the *fiat* of Mary allows us to be hopeful people and to respond to God's Word addressed to us in life's daily events. "Do all that He tells you." In a world where efficiency is valued more than contemplative reflection, where the rational is valued more than the relational, where immediate results are more important than patient waiting, Mary's example recalls that true fruitfulness is the product of God's grace. "The Marian dimension of the Church precedes the Petrine one," John Paul II reminds us. In other words, the Church is more charismatic than hierarchical. Mary reveals to us that the identity of the Church, the heart of the alliance, is feminine.

Mary is a figure of the Church, but also an historical individual, who hastens to help her cousin Elizabeth; who worriedly searches with Joseph for a lost child in Jerusalem; who intercedes at Cana. In her "yes," renewed at the Cross, Mary is the representative of God's people, Israel. "Blessed are you who have believed:" the beatitude receives a human face. The Marian dimension is the personalizing factor, combining faith with good works. It makes us love the Church not as an abstraction — abstractions have no needs of mothers — but as a communion of persons.

The return of an authentic Marian devotion, free of doctrinal deviations and sentimentality, can purify the Church of desiccated rationalism and frenzied activism, and allow it to enter more joyfully and confidently in the new era.

Christus: Revue de Formation Spirituelle
14, rue d'Assas; 75006 Paris

Theology Today

The Church's First Theologian

There are many reasons why it is appropriate for a theological journal with a primarily Protestant setting to devote an issue to theological reflection on Mary, the mother of Jesus. She is a central biblical figure and Protestant devotion to Scripture invites as much attention to her as a figure of faith as to any of the other biblical personalities. Her place in the historic creeds and the systematic discussion of major Protestant theologians underscores the need for major theological attention. The significance of Mary for ecumenical discussion, both as a historic source of divisions in the Christian family and, more recently, as a locus of new dialogue among Protestants and Catholics makes her an appropriate topic for a journal devoted to ecumenism.

One reason for paying attention to Mary is that an argument can be made for her place as the first theologian of the church. . . . And this title is justified for two reasons: one is found in Mary's silence, and the other in her loud voice. The silence that contains profound theological contemplation is alluded to twice in the Gospel of Luke, in each case with similar language (Luke 2,19; 2,51). Mary's story as the Lord's servant began with a mystery she could not comprehend; she would face many and painful puzzles about her beloved son and God's purpose through him—some at a wedding, some at his execution. . . . We have no book of Scripture written by this woman. She was simply the mother of this child. But the first musings over his significance, the first christological reflection, began with this woman who brought him forth in pain and nursed him on her breast. While we do not know all she thought, we know that her theological reflection never ceased, for such is the way of mothers with their children. The treasuring of their words and the incidents of their childhood is not something that ever disappears. Nor does a mother ever stop trying to understand her child. The story of Mary makes us wonder about how much other theological work has gone on in the silence of a mother's heart.

Mary's theological voice, however, is not altogether silent. Indeed, she has given the church its most sung hymn of praise and thanksgiving, the Magnificat (Luke 1:46-55). Mary's testimony to the powerful work of God has been a touchstone of the liturgy of the church as prayer, praise, and music have come together to echo her song again and again down through the ages and in every land. If Mary's theological

Continued on page 5

pondering about her child are kept in her heart, her witness is very articulate and worthy of our pondering as much as of our singing.

The song of Mary that is sung in great cathedrals and churches around the world, by choirs in beautiful robes and by congregations of substantial means, is a song that reflects the piety and the faith of the poor. The Magnificat is a song of the poor and the downtrodden, and its character an expression of the faith of the poor is seen in two particular ways. At the start is the self-understanding of the one who sings this song: she is lowly, and she identifies herself with the lowly in Israel, over against the proud, the powerful, and the rich. Those who sing this song have to find a connection with that voice or sing it to their own damnation. . . . Taking a cue from the words of the messenger to Mary—"For nothing will be impossible with God"—Walter Brueggemann has called this type of song a "song of impossibility," for it deals with things that we assume are too difficult, really impossible in this world. And perhaps we assume that in order to take comfort in it. The Magnificat as a song of the

poor sees things differently in the world God rules.

God's world seems to be glimpsed primarily by women who in their own lowliness and need have testified to God's impossibilities (Hannah, Mary). They are certainly beyond my imagination, though I see a few clues that are given in the context of Mary's song. The primary one is Mary herself, unheralded, of no claim to fame, who regards herself as handmaid of the Lord and sees that in choosing her, God has exalted her to high estate. In and through this humble woman, God's great purpose shall come to pass. She is the demonstrating that nothing is impossible with God.

The sharpest clue is in the way shown by the baby Mary bears, who, though he was in the form of God, did not count equality with God—power, high estate—a thing to be grasped. . . . but humbled himself and become obedient unto death, the way of this child who though he was rich yet for our sakes become poor. I am sure that many years later as she watched the agonizing death of her child, Mary pondered through tears how God had exalted this lowly handmaid of the Lord and what that required of her.

Theology Today (October, 1999)
PO Box 29; Princeton NJ 08542

Books . . . and Articles

Books

Alfred McBride, O.Praem.
***Images of Mary.* Cincinnati:**
St. Anthony Messenger
Press, 1999.

We relate to those dear to us in different ways—spouse, parent, friend, model, helper. This same variety, stemming from the richness of her person, is present in the Virgin Mary's relation to us. Fr. McBride's book lays before us a tapestry of Mary's images from New Testament times to the present: she is the Woman of Faith, Mother of God, the New Eve, the Ever Virgin, the Immaculate Conception and the One Glorious in Heaven, the Disciple, the Mary of the Appearances, the Mother of the Church. While each of us has images of Mary with which we are familiar and comfortable, Fr. McBride proposes the "principle of totality" and urges us to consider the whole mosaic of Marian images to "protect us from a narrow theology of scarcity and liberate us for a theology of abundance."

The author, who knew the fulsome expressions of Marian devotion before Vatican II, is convinced that we live today on "a wave of Marian devotion."

This renewal of Marian devotion is partly attributable to the contemporary search for the spiritual. There is a desire for spirituality, for a deeper relation with Christ and for union with the Church and the Communion of Saints. Mary relates us to Christ and to the Church. "Authentic love for Mary always generates enthusiastic love for Jesus. This love then extends to the Church, stimulates active participation in the sacraments and a commitment to works of love, justice and mercy."

The writing reveals that Fr. McBride is a seasoned teacher with much experience. He well summarizes the historical developments in Marian devotion. His original "teachings" are clearly organized, even numbered for easier retention, for example, the Seven Traits of Mary's Faith, the Four Ways in which Mary can be Our Model, the Meaning of Mary's Virginity for Us, the Five Ways Vatican II related Mary to Christ. Each of the ten chapters ends with a series of "reflective questions" intended as starters for prayer or discussion, which connect Scripture and doctrine to our attitudes and activities. Short literary passages and Marian prayers enhance the work.



This comprehensive and attractive book will fill many needs. It provides Scriptural, historical, and devotional information about Mary. It is suitable for private prayer and reflection, adult education, RCIA classes, high school and college classes. It would make a fine gift book.

Books . . .

Continued from previous page

John Saward. *The Beauty of Holiness and the Holiness of Beauty: Art, Sanctity, and the Truth of Catholicism.* San Francisco: Ignatius Press, 1997.

Words from Cardinal Ratzinger set the tone for this work: "the only effective apologia for Christianity are the saints which it has produced and the art which it has nurtured." Through an examination of the figures in Fra Angelico's altarpiece in the Church of San Marco, Florence, Professor Saward examines the meaning of holiness, beauty and art. Each of the characters in the altarpiece is analyzed: the angels, St. Francis, St. Dominic, the Christ Child, the Virgin Mary. St. Thomas Aquinas is not pictured in the altarpiece, but his theology of beauty, characterized by clarity, harmony, and wholeness, deeply influenced the work of Fra Angelico. Pastoral theology, the author insists, must be a theology of beauty.

A second section deals with the relation of art to sanctity, morality, and the Eucharist; the third section deals with the beauty of Our Lady—her faith, her holiness, her person—as the paradigm for the renewal of Christian culture. The last section deals with martyrdom, the greatest expression of Christianity's rejection of the world, and the great works of art which martyrdom has inspired. In this "primer of theological beauty," Professor Saward acknowledges the contributions which Hans Urs von Balthasar and Pope John Paul II have made to the restoration of theological aesthetics.

and Articles

Bishop Mar Bawai Sowo, "Mary in the Catholic-Assyrian Dialogue: An Assyrian Perspective," in *Catholic International* 10:5 (May, 1999) 224–233.

A bishop of the Assyrian Church of the East (formerly referred to as the Nestorian Church) reflects on the possibilities of convergence between the Catholic and the Assyrian Church on three Mariological themes. The fifteen-hundred year theological rupture between the Catholic and the Assyrian Churches was repaired by a Common Christological Declaration between the two churches in 1994. The Assyrian Church prays to Mary, *Christokos*, Mother of Christ our God and Savior, whereas the Catholic Church addresses Mary as *Theotokos*, Mother of God and also as Mother of Christ. The history of this controversy indicates the need to seek complementary formulas, which do not mean differences in the "content and meaning of the apostolic faith." The Assyrian Church responds to the definition of the Immaculate Conception by affirming the sinlessness, sanctity, and purity of Mary, but it sees sin, not as something which is part of human nature, but as residing in the will. Similarly, the Assyrian Church views the Assumption, not in Western terms of "body and soul" now in heaven, but as part of the Virgin's glorification and exaltation. Although the words are not the same, the content of the faith is preserved.

Hans Klein, "The Magnificat as a Prayer of Jewish Women," *Theology Digest* 46:1 (Spring, 1999) [originally in *Keryma und Dogma* 43:3 (July/Sept. 1997) 258–67]

The Magnificat in Luke's Gospel shows the influence of texts from the Hebrew Scripture, e.g., Psalm 96, 105, 106, 113: 7–9, and Hannah's Song in I Samuel 2. There is evidence that Hebrew women recited these texts after the birth of their first child; similar prayers are found among Arab women today. A extension of this practice was that women recited these verses when

they first became aware of their pregnancy. The Magnificat might therefore have been an appropriate response to Elizabeth's greeting acknowledging Mary's pregnancy, "Blessed is the fruit of your womb."

Flora Samuel, "The Representation of Mary in the Architectural of Le Corbusier's Chapel at Ronchamp," *Church History* 68:2 (June 1999) 398–416.

The Ars Sacre movement of Père Couturier believed that the best artists should be asked to work on religious art, regardless of their faith or lack of it. Though somewhat alienated by Catholicism, Le Corbusier used Christian symbolism in his poetry and sketches to express spirituality. In an earlier work—the St. Baume project—Le Corbusier had portrayed the power of primitive female goddesses, together with symbols of Mary Magdalen and the Virgin Mary. The image of Mary was frequently associated with female goddesses who regenerate humanity. In the chapel at Ronchamp, the abstracted body of the Virgin Mary is embodied in the forms of the religious structure.

Gary Riebe-Estrella, "La Virgen: A Mexican Perspective," *New Theology Review* 12:2 (May, 199) 39–46.

The Mexican *mestizaje* culture is composed of an underlay of meso-American world and an overlay of sixteenth century medieval Catholicism. The ancient Mexican faith mirrored the divine in an interlocking relationship in which the divine itself was social. "Gods" were all representative of one God. Mutual impermeability and intrinsic relationship joined to form a single idea. The Nahuatl religious imagination abounded in interchangeable divine images. Socialization of the divine allows access to the divine through reciprocal acts. Marginalization and powerlessness combine to reinterpret *la Virgen* as image of the divine. In response to fragmentation and modernity, the *la Virgen* presents an active presence of the divine, in female form, in a resacralized world.

The Marian Library Newsletter

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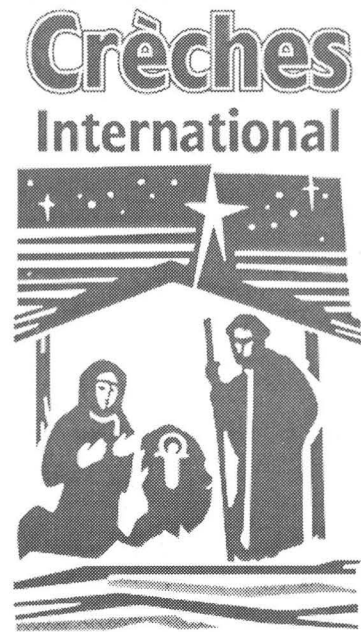
Crèches International

Second Annual Crèche International Exhibit

The Marian Library/IMRI is sponsoring the Second Annual Crèche International Exhibit at Gallery St. John (Bergamo Center), Dayton, Ohio, from November 23, 1999, to January 9, 2000. This year's exhibit features sixteen American Indian Nativity sets from Pueblo villages in the Southwest United States. Each set includes a distinctive setting. One set includes, among the animals, turtles and snakes. Another shows the Three Magi carrying squash, a rug and moccasins. Larger crèches come from Mexico, Brazil, Hungary, Poland, African nations, and the United States.

The centerpiece of the exhibit is the 5 x 11 foot History of Salvation—from the creation to the New Testament—by Kevin Hanna, an artist and sculptor from Norwalk, Connecticut. An exhibit booklet contains information on each artist, the art form or medium, a descriptive title for each set, and an interpretation of the scene.

Another exhibit of Nativity sets is available at the Marian Library of the University of Dayton. For the virtual gallery, see <http://udayton.edu/mary/current-exhit.html>. For the hours of the exhibit, call (937) 229-4254.



UD's Call to Lead Campaign

Contributing to the Marian Library's Future

A recent fund-raising appeal from the University of Notre Dame Libraries stated, "On average, the cost to acquire, catalog and shelve one library book is about \$80." For the Marian Library, the cost is even higher. The actual cost of the book is only a small part of the total costs. Researching information on the book, processing the order, cataloging, classifying, labeling, and shelving—all add to the final cost. Rendering the Marian Library's collection into an online catalog is a costly undertaking.

The computer has replaced the card catalog at most public and college libraries. The advent of the online system simplified the cataloging process: if a book is already in a library in this country, catalogers searched out the record from a national online system and make it part of their local online catalog. But specialized libraries face special challenges.

The Marian Library has many works not found in other libraries in this country—rare books, books from small religious publishers, books from monasteries, shrines, and many foreign

publications. More than forty percent of its holdings are "unique"—that is, not found in other libraries or in the national online system. Cataloging "unique" items is time-consuming and requires several skills—languages, religious history, knowledge of current cataloging rules, and proficiency in several computer programs.

To assure that records of its entire collection are available in an international accessible system, the Marian Library has contracted the services of the Online Computer Library Center, Inc. (OCLC), Dublin, Ohio. Each month a shipment of books or cards from the Marian Library is delivered for online cataloging. The Rare Books (published in 16th to the 18th centuries) and the Clugnet Collection were the first to be processed this way: more than eighty percent of these works was not found elsewhere and required "original" cataloging.

In the first eighteen months of the project, over 13,000 books were made available in the online system at a cost of \$120,000. The project will continue

for the next four years. The project is possible because of the assistance of the Marianist Foundation and contributions from many individuals. We are particularly grateful to Arthur W. Clinton, Jr., a 1953 graduate of the University of Dayton, who died in 1992, and remembered the Marian Library with a generous bequest in his will. These contributions, including a major one from the Marianist Province of Cincinnati, have allowed us to establish an endowment to acquire books, support the cataloging project, and provide other services (including the printing and mailing of this newsletter).

As part of the University of Dayton's Sesquicentennial "Call to Lead" Campaign, we ask you to consider designating your contribution for the "Marian Library Endowment." In this way, we can continue this cataloging project, initiate a much-needed digitization project (for images and thousands of informational items), and provide and support programs on Marian devotion and scholarship.



The Marian Library

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Call to Lead

The University of Dayton's Library Advancement Association invites you to become a 2000 Friend of the Marian Library and IMRI.

Benefactor \$500
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Member \$ 50
Any amount welcome

Your contribution to the Marian Library Endowment supports the mission of the Marian Library and the International Marian Research Institute.

The Marian Library/IMRI
University of Dayton
Dayton, Ohio 45469-1390

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